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PAMPHLETS

ON

THE COUNTRY CHURCH

vol. 2

Massachusetts
MAY 5 1913
Agricultural
College

Minutes

of the Missouri

Salt River Presbytery

Of the Presbyterian Church,
U. S. A., Held at Mt. Olivet
Church September 3-5, 1912

Containing the Report on Salt River Presbytery
By the Rev. A. T. Boisen,
Agent of the Department of Church and Country Life

S E. McDonald, Moderator — O. M. Fry, Clerk
R. O. Elmore, Stated Clerk

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FALL MEETING OF SALT RIVER PRESBYTERY.

Salt River Presbytery met in the Mt. Olivet Church U. S. A. September 3, 1912.

The moderator, the Rev. M. R. Dougherty, being absent, the Rev. Alonzo Pearson preached the sermon from text. Ephesians fifth chapter—subject, "What is the Church?"

The Presbytery was constituted with prayer offered by the Rev. S. E. McDonald.

On roll call the following ministers were present: H. M. Gardner, Alonzo Pearson, S. E. McDonald, G. M C. Okes.

The following ministers were absent: R. O. Elmore, S. T. Larkin, Pearson Lovelace, Mark R. Dougherty, H. W. James, Arthur D. Johnston.

The following churches were represented: Antioch, W. P. Burks; Bowling Green, B. C. Bankhead; Buffalo, O. M. Fry; Calumet, J. A. Turner; Concord, J. A. Kerr; Corinth, P. C. Mackey; Mt. Olivet, F. F. Fletcher; New Florence, H. W. Nunnelly; Unity, J. W. Beagles.

The following churches were not represented: Ashley, Auburn, Bellflower, Bethlehem, Brush Creek, Central Union, Clarksville, Curryville, Elsberry, Estes, Farber, Frankford, Grassy Creek, Guthrie, Horeb, Holliday, Louisiana, Madison, Madisonville, Middletown, Mt. Air, Mt. Sterling, Olney, Providence, Shiloh, Silex, Smyrna, Tulip, Union, Vandalia, Walnut Grove, Wellsville, Elmwood.

The clerk presented the docket.

The Rev. W. L. Taylor was received by letter from Athens Presbtyery, Synod of Ohio.

The Rev. S. E. McDonald was elected moderator and Elder O. M. Fry, temporary clerk.

The Presbytery adjourned until Wednesday morning at 8:30 with prayer by the Rev. W. L. Taylor.

Wednesday Morning, September 4.

The Rev. W. L. Taylor led the half hour devotional service.

Constituting prayer was offered by the Rev. G. M. C. Okes.

A letter of dismissal was granted to the Rev. Chas. B. Leeper, licentiate, on his request.

Communication on Evangelistic Work was read and referred to the Committee of Evangelistic Work of Presbytery.

Elder J. I. Heaton was enrolled as a delegate from Walnut Grove congregation. Also W. B. Holliday, Providence; Ed Hol-

liday, Grassy Creek; J. G. McCune, of Vandalia; R. J. Page, Whiteside; W. V. Branstetter, Wellsville; the Rev. S. T. Larkin, John A. McDowell, Silex; J. L. Brown, Mt. Air; A. J. Downing, Curryville.

The Rev. W. F. Randolph, of St. Lawrence Presbytery, was to be enrolled as member of Presbytery on receipt of letter by stated clerk.

Dr. John B. Hill, Synodical Field Secretary, the Rev. C. S. Adams, Field Evangelist in Country Church Life, and the Rev. A. T. Boisen, Field Investigator, Country Church Life, were invited to sit as advising members.

The following committee was appointed by moderator to fill vacancies: the Rev. Alonzo Pearson, the Rev. W. L. Taylor, Elders P. C. Mackey and B. C. Bankhead.

The Rev. H. M. Gardner resigned as stated clerk. Same referred to Committee on Vacancies.

On motion, the Rev. S. C. Adams, Dr. John B. Hill and other visting brethern were to be given the opportunity to address the Presbytery at 3:00 this afternoon.

An excuse for absence from the Rev. Pearson Lovelace was read and granted.

The roll was called for the purpose of giving the state of religion of the church by the ministers and delegates present.

REPORT OF COMMITTEE ON REORGANIZATION.

The Committee on Vacancies made its report as follows:

We recommend that the name of S. F. Wagner be added to the Committee on Home Missions; that the names of J. A. Clithero and J. A. Turner be added to the Committee on Foreign Missions; that the Rev. G. M. C. Okes be added to the Committee on Church Erection; that the names of the Revs. W. L. Taylor and H. M. Gardner and Elders P. C. Mackey and Ed Holliday be added to the Committee on Christian Endeavor and Presbyterian Brotherhood; that the name of the Rev. G. M. C. Okes be added to the Committee on Ministerial Claims, Systematic Benevolence, Narrative and Necrology; that the names of J. A. Kerr, J. W. Beagles and J. I. Heaton be added to the Committee of Ministerial Relief; that the name of W. P. Burks be added to the Committee of Schools and Colleges; that the Rev. S. E. McDonald's name be added to the Committee on Publication, Sunday Schools and Bible Societies.

ALONZO PEARSON,
W. L. TAYLOR,
P. C. MACKEY.
B. C. BANKHEAD.

TREASURER'S REPORT.

Final report of H. M. Gardner, stated clerk and treasurer of Presbytery:

1912

April—Balance, cash	$186.40
May 14—Elmwood	2.85
July 22—Buffalo	20.00
September—Total	$209.25

Disbursements.

May 21—Board of Publication, St. Louis (blanks)	$ .25
May 21—Board of Publication, Nashville (receipts)	.50
May 21—Printing Spring Minutes (Mayhall)	26.30
September 26—Synodical Dues 1911 and 1912 (J. H. Miller)	22.12
September 2—Stated Clerk, six months (H. M. Gardner)	25.00
September 2—Stamps 30 cents, tablets 20 cents	.50
September 26—Interest on one note of $145.20 one years. (Presbytery borrowed this of the Church Extension Fund—sale of the Montgomery City Church.)	8.72
	$ 83.39
September 26—Rev. R. O. Elmore (check)	125.86
Total	$209.25

Presbyterial Church Extension Fund.

1911

July 31—Received of Eugene Pearson (Being the amount of the W. H. Miller note, with interest from date.)	$754.84
September 27—One note of Salt River Presbytery to pay back Synodical Dues, six per cent	$145.20
October 2—Loaned Mr. Pollard (note), six per cent	609.00
	$754.20
Balance	$ .64

Balance.

September 26—Took up Pollard note and interest	$645.00
September 26—Interest on $145.20, one year	8.72
September 26—One note	145.20
Total	$799.56

September 26—J. B. Purnell, trustee of Salt River Presbytery, paid cash by check $654.36
September 26—One note 145.20

Total $799.56

Respectfully,

H. M. GARDNER,

Stated Clerk and Treasurer.

REPORT OF DELEGATE TO GENERAL ASSEMBLY.

The Rev. Alonzo Pearson, delegate to the General Assembly, made his report as follows:

Mr. Moderator and Members of Salt River Presbytery: As your commissioner on the part of the ministry to the last General Assembly, I desire to report that I attended all the sessions of said Assembly, voted on all questions that came before the Assembly and wish to report in addition that it was the most progressive, the most harmonious and the most practical and prayerful Assembly, perhaps, in the history of Presbyterianism. My expenses were paid by the Treasurer of the General Assembly.

Respectfully,

ALONZO PEARSON.

Recess.

The afternoon session opened with prayer by the Rev. W. T. Randolph.

REPORT ON COLLEGES.

The Rev. S. T. Larkin made a report on Colleges as follows:

To the Moderator and Brethern of Salt River Presbytery: Your Committee on Schools and Colleges would call attention to the importance of ministers and sessions putting before their people the claims of Presbyterian Schools, and urging the attendance on the part of young men and young women of their several communities.

For more details in regard to the purposes and aims of our institutions of learning, we refer to the report made to the Spring Meeting of this Presbytery, page six of the printed minutes.

We would call attention to the fact that Westminster College of Fulton, Dr. Chas. B. Boving, president, is within the bounds of our Presbytery, under the joint control of our church and the Presbyterian Church U. S.; and Synodical College, of Fulton, under the management of the U. S. Church is also within our bounds.

Respectfully submitted,

S. T. LARKIN,

S. E. MCDONALD.

The following temporary committees were appointed by the moderator:

Bills and Overtures: S. T. Larkin, W. M. Burks.

Judicial Business: G. M. C. Okes, P. C. Mackey.

Resolutions: W. L. Taylor, J. A. Clithero.

Place of Meeting: Alonzo Pearson, O. M. Fry.

The Rev. S. T. Larkin asked for financial help in remodeling church house in Wellsville. Referred to Committee on Church Erection.

Dr. John B. Hill addressed the Presbytery, explaining the work of Home Missions.

REPORT OF HOME MISSIONS' COMMITTEE.

The Committee on Home Missions made the following report:

To the Brethren of Salt River Presbytery: Your Committee on Home Missoions would respectfully submit the following report of the Board of Home Missions of the Department of Church and Country Life for your careful consideration and adoption.

Signed by the Committee: A. D. JOHNSTON, Chairman,
H. M. GARDNER.
O. M. FRY,
TAYLOR FRIER.

REPORT ON SALT RIVER PRESBYTERY.

After four and a half months' investigation, by its agent, the Rev. A. T. Boisen, the Department of Church and Country Life presents the following report upon the social and religious conditions in Salt River Presbytery:

CONDITION OF CHURCHES—The falling off in membership which has been one of the chief reasons for concern about the country churches in this region is amply confirmed by the survey. There has been a marked decline in the last ten years in the country, the total membership having fallen from about 1590 to about 1240, or about 20 per cent, and all but five churches sharing in this decrease. Within this period one new church has been organized. Of the town churches, six show increase, four are stationary and eight are losing ground. Two town churches and four country churches are dead. The total membership of the town churches is 1460 now, as against 1320 ten years ago. A gain of 140. While the elimination of some of these churches in certain overchurched communities is not a bad thing, the loss of these churches is not compensated by the gains of the remaining churches. It is clear that the country churches are not holding their own, and we can see among them indications of the threatening decline which has been so much more marked in some of the older states.

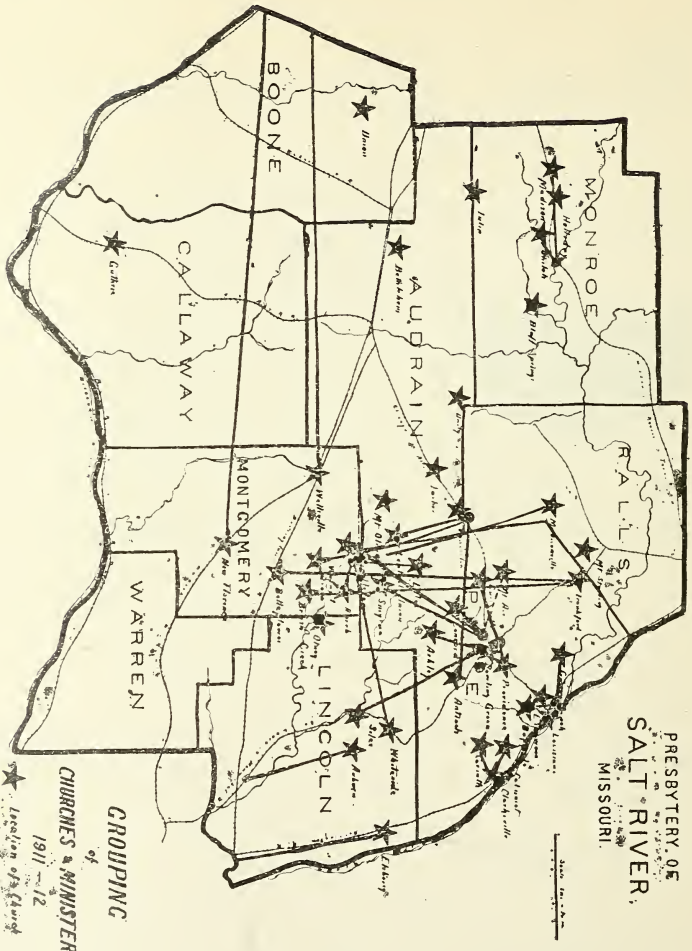
Two Questions.

344 young people between 15 and 21 years old
164 are church-members
180 are not church members

Are those now enlisted in the Christian Cause being directed into effective service?
What of those who are not enlisted at all?

9 Communities in Salt River Presbytery, Mo.

ACTIVITIES OF THE CHURCHES—Some of these churches have in a small way attempted to introduce institutional features. The Mount Olivet Church, which is to an unusual degree the center of the social life of the neighborhood, and has its band, its parties, etc., is perhaps the best instance of this. For the most part, however, the church buildings are used on Sundays, once a month for preaching, and every week during half or three fourths of the year for the Sunday School. Of the churches in this Presbytery two have preaching full time, nine have preaching half time and twenty have preaching fourth time, while the remainder, fifteen in number, are at present unsupplied. Twenty-six have Sunday School all the year, nine have Sunday School part of the year and three have no Sunday School at all. Six have Christian Endeavor



Societies, seven have Ladies' Aid Societies, and twelve have Women's Foreign Missionary Societies. Some of the churches give a few socials during the year but most of the churches have no socials at all. Generally then, the church building is used less than fifty days in the year.

GROUPING OF CHURCHES—The churches of the Salt River Presbytery are strategically located. They are for the most part bunched in the eastern part of the Presbytery, in Pike County, or in the vicinity of Pike County. The fact that the churches are

thus grouped should make it possible to operate them more effectively than if they were widely separated as in some presbyteries. And it makes it possible to have such delightful gatherings, as that here today. People from many neighboring Presbyterian Churches are able to drive over and assemble in some force.

Unfortunately, however, in the present grouping, no advantage has been taken of this situation, and, with two exceptions, no regard has been paid to the natural groupings of the churches. These two exceptions are the Clarksville group and the Buffalo-Grassy Creek group.

The map shows strikingly the criss-cross effect of the present grouping system. The unfortunate results of this system of grouping are obvious.

1. It involves a great waste of time for the minister to get around to his various appointments. The nine ministers who serve the country churches use up each month twenty-one days in getting back and forth to their appointments, or, in one year, at least 252 days. In other words, at least one tenth of their working time is spent on the road to and from appointments.

2. There is not merely a waste of time. There is also a waste of money. Five of the ministers pay out to the railroad $175 a year, or $35 apiece, while the men who do not own their own horses either pay for themselves or have contributed to them livery service to the amount of $150. This amount would pay for the keeping of a horse by a man who was living among his people, and the horse thus maintained would be useful in visiting and calling as well as going back and forth from the weekly appointments.

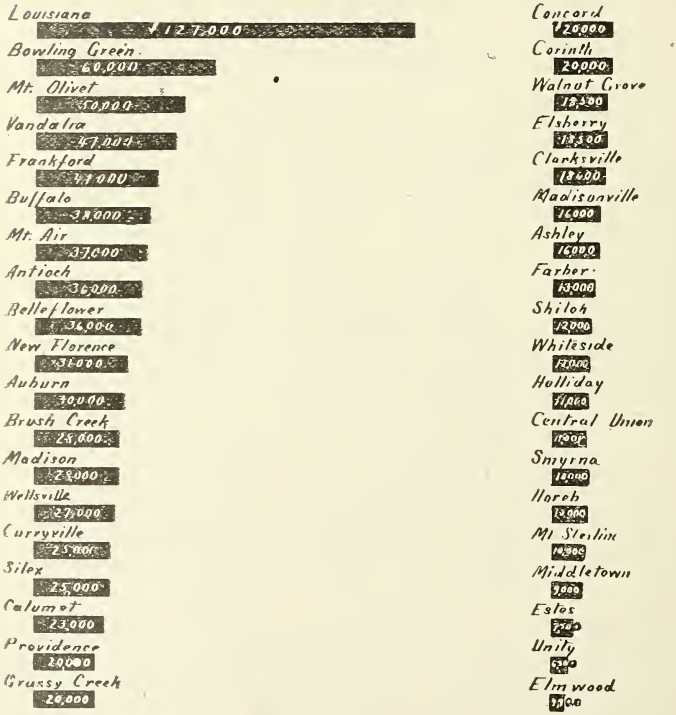
3. The most serious drawback to the present lack of order in the arrangement of the groupings is the fact that it prevents the ministers from being pastors. Most of their people see them only an hour or two a month, and that in the pulpit. Moreover, they are not part of the communities they serve. They cannot be leaders in the affairs of these communities.

Support of the Churches—A careful study was made of the contributions to the different churches and a comparison between their contributions and the wealth represented there was also made. The average contribution for all purposes was approximately 1.5 per cent of the income. The minimum figure was four-tenths of one per cent of the income; the maximum, 2.8 per cent of the income. The figures of the income err, if anything, on the side of conservatism.

A striking fact brought out by this study of the giving to the church is the fact that the women and children do not contribute in their own names. Out of 1908 members, only 908 contributed directly to their church, the head of the family contributing for all. This is partly due to the fact that the busy officers of the church do not care to bother with the smaller contributions of the young people. It is also in a large measure due to the fact that many families have only one purse, that the wife has no pin

WHAT THEY RECEIVE

ANNUAL INCOME OF CHURCHES IN SALT RIVER PRESBYTERY.



money, and the children no spending money of their own. In any case, however, it shows one great weakness in the system of moral and religious education. The child has no chance to learn to use money wisely, and he does not learn the lesson of Christian giving.

THE EFFIENCY OF THE TOWN CHURCH IN MINISTERING TO THE NEEDS OF THE FARMING PEOPLE—The figures show a signal failure on the part of most of the town churches to reach the farmer. Out of 740 families represented in the 16 town churches only 194 are from the country and of these only 116 attend more than ten per

HOW THEY GIVE.

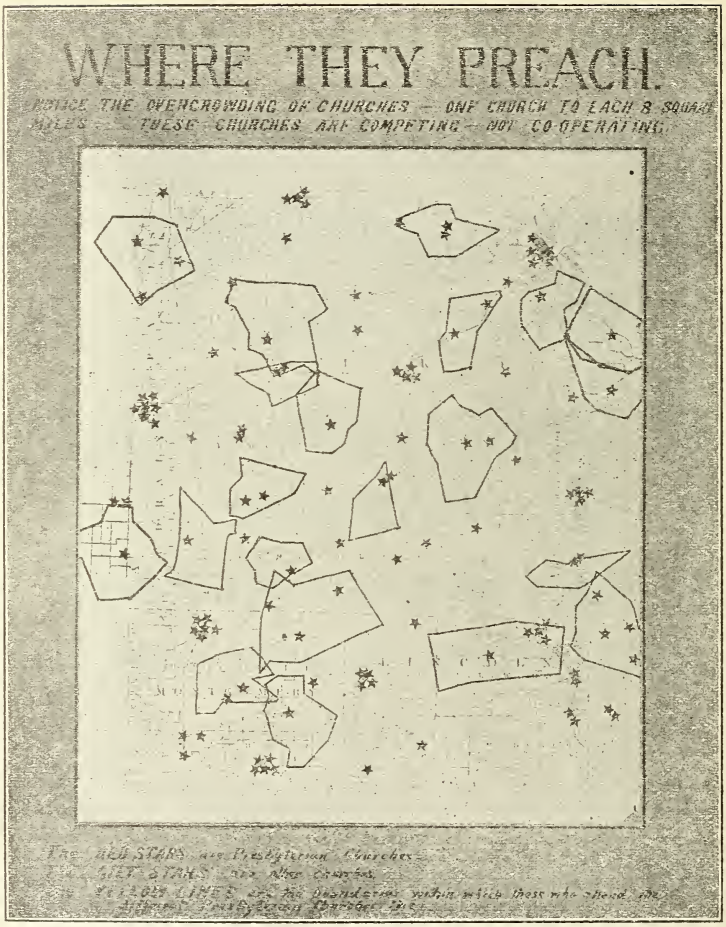
1021 families represented
2008 church members
953 contributors.

THE GIVING IS DONE BY FAMILIES NOT INDIVIDUALLY.

IS THIS THE WAY TO TRAIN OUR YOUNG PEOPLE FOR THE RESPONSIBILITY OF CHURCH MEMBERSHIP?

cent of the time. In other words there are about seven country families represented among the regular or even occasional attendants for each church. And it is not merely the Presbyterian town churches which are failing to interest the farmer. It is true of other churches as well. Farber is a splendid example of this, a town of three hundred with four churches, and no country churches nearer than six miles distant. And yet, all told, there are only thirty-one country families in these four churches.

It is difficult to account for this. It may be due in part to the fact that the farmers feel a lack of special interest in them. They find no hitch rack around the church. The minister perhaps does not deal with their special problems. The principal factor, however, is probably the fact that the social features of the town churches are less in evidence. The people do not stay around to talk after church is over, and they do not so often go home with each other..



CHURCH FEDERATION—Most of the communities in this Presbytery are overchurched. On an average there is one white church to each eight square miles or to each 240 people. The overchurching is especially bad in the small towns and villages. Farber, with 300 people and four churches, and no resident minister; Middletown, with 300 people, six church organizations and no resident pastor; Laddonia, with 600 people and seven churches; Clarksville, with 800 people and five churches; Bellflower, a new town, with 500 people and five churches; Silex, with 300 people and four churches; Olney, with 100 people and four churches, are all classic examples of the wastefulness of our modern church policies in this region.

The need of some plan of church federation is therefore clear, and it is encouraging to find one splendid example of such federation. We refer to the policy of the Northern and Southern Presbyterian Churches, which has resulted in the complete doing away with duplication of work between them. In accordance with this policy, the Southern Presbyterian Churches have been given up in Louisiana and Grassy Creek in favor of the Northern Presbyterian Church, while the Northern Presbyterians have surrendered to the Southern Presbyterians at Laddonia, Montgomery City and at Bluff Springs.

YOUNG PEOPLES' WORK—The figures in the age classes in the church show a surprising lack of young people in many of the churches, and emphasize the need of making special provision for these young people. The showing of the country churches in this respect is better than that of the town churches, but it is not altogether satisfactory. A study of age classes in 13 town and village churches and in 17 country churches showed the following proportions:

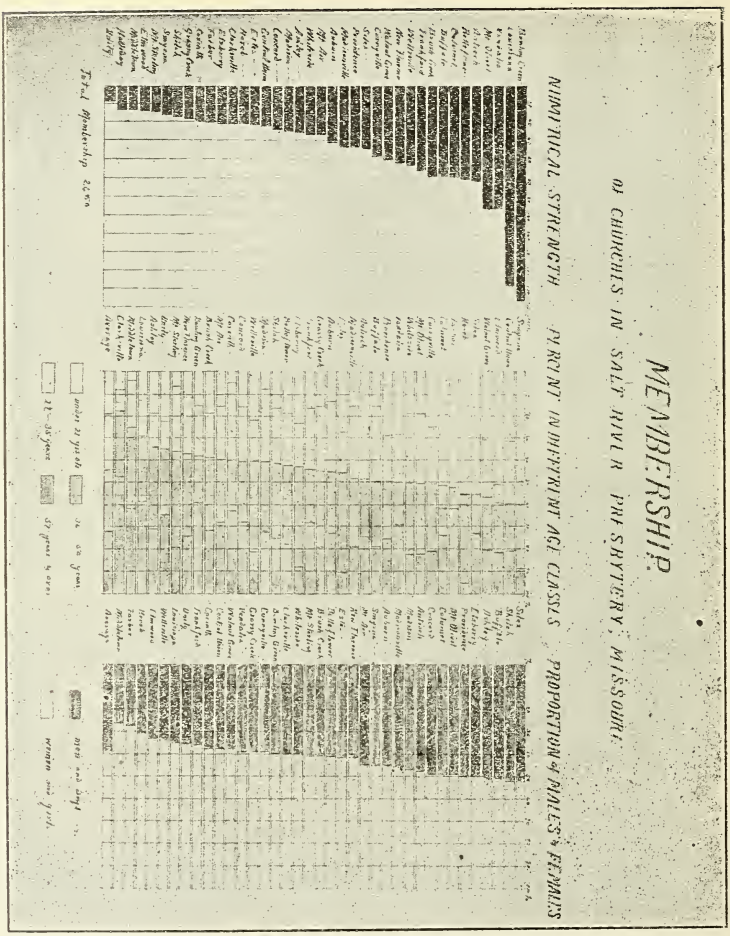
Years.....21	22-35	36-50	51- -|-
Town 18.1 per cent	21.4 per cent	26.9 per cent	33.6 per cent
Country 20.1 per cent	29. per cent	29.3 per cent	21.5 per cent

SCHOOLS—The country schools are without exception of the one-room type. Compared with one-room schools in other sections of Missouri which have been examined they are good, but they suffer from the limitations which one-room schools always suffer. There is great need of consolidation of the schools, and in some of the communities there is a splendid opportunity for such consolidation. Among the most favorable conditions for a good consolidated school are those at Grassy Creek and Mt. Olivet.

RECREATIONS—A few communities were found in which there may have been too much recreation and the young people went out to dances and parties at the expense of time and health, but these cases are rare. Most of the country communities do not have enough wholesome recreations. Dancing is fortunately tabooed in most communities, but there is nothing to take its place, and the young people complain that there is nothing to do and sometimes they get into mischief because they have nothing better to occupy their leisure moments.

METHODS OF FARMING—Great advances have been made in the method of farming. Good machinery is in general use. Crops like clover and cowpeas are helping to maintain the fertility of the soil. But for the most part the farmers are not taking full advantage of the great agencies that are intended to help them.

The investigator was delighted to find that in the Mount Olivet community last year when a mysterious disease appeared



among the horses they sent to Columbia to get a man to come out and investigate. But too often the work of the Experiment Station has no attention paid to it. Possibly if the farmers knew how to use the knowledge thus placed at his disposal, his income would be higher.

A study of fourteen farms showed that the average income was 7 per cent of the capital invested, or a labor income of about $440 a year on the farms investigated. In other words these men could have let out their capital at interest at 5 per cent and worked as hired men and received almost as much.

FARMERS' ORGANIZATIONS—These are almost lacking. There is a new-born and thrifty Farmers' Equity Union local at Bowling Green, but beyond that no organized attempt on the part of the farmers to get together for business or social purposes.

THE MINISTERS—We wish to express our appreciation of the interest shown in the work of the Department of Church and Country Life by the ministers of the Presbytery. We have found them ready to help; and thinking first, not of their own interests but of the interests of their people. As a minister himself, the investigator has felt a deep interest in their problems, noted with concern that they were not able, out of their own salaries, to devote much to the keeping up of their libraries, and that they also had few opportunities to get away into other parts of the country where they could come in contact with new currents of thought and life.

RECOMMENDATIONS.

On the basis of the facts revealed by the survey, we make the following recommendations:

I. We recommend that the stated clerk be authorized until further instructions from this Presbytery

(a) To place upon a reserve list the names of the following churches;

(b) To secure and preserve all their records;

(c) Whenever so requested to grant the members of these churches letters of admission to other churches.

1. Tulip,—only a very few members left; and some are strongly anti-unionists among these. This organization has met in a union church owned partly by the Disciples, partly by the Methodists, and partly by the Presbyterians. The Disciples have there a strong organization with more than a hundred members. There is, therefore, no need of continuing the Presbyterian organization.

2. Bethlehem,—has about twelve members. Anti-unionist spirit is present. The community is overchurched. There is a Christian Church two miles distant with more than 50 members, and a Baptist Church three and a half miles distant with more than a hundred members. The Bethlehem Church, in conjunction with people of other denominations, in the neighborhood, has been carrying on a good Sunday School. It has had no preaching for six years. There seems to be little hope for this church to grow.

3. Holliday,—has fifty nominal members, but only about twenty of them are at all active. It has had no preaching for over a year. There is no apparent desire on the part of the people to revive the church. The Disciples Church in this town, a town of three hundred people, is a strong church, and is doing good work. There seems then to be no need of maintaining this second church.

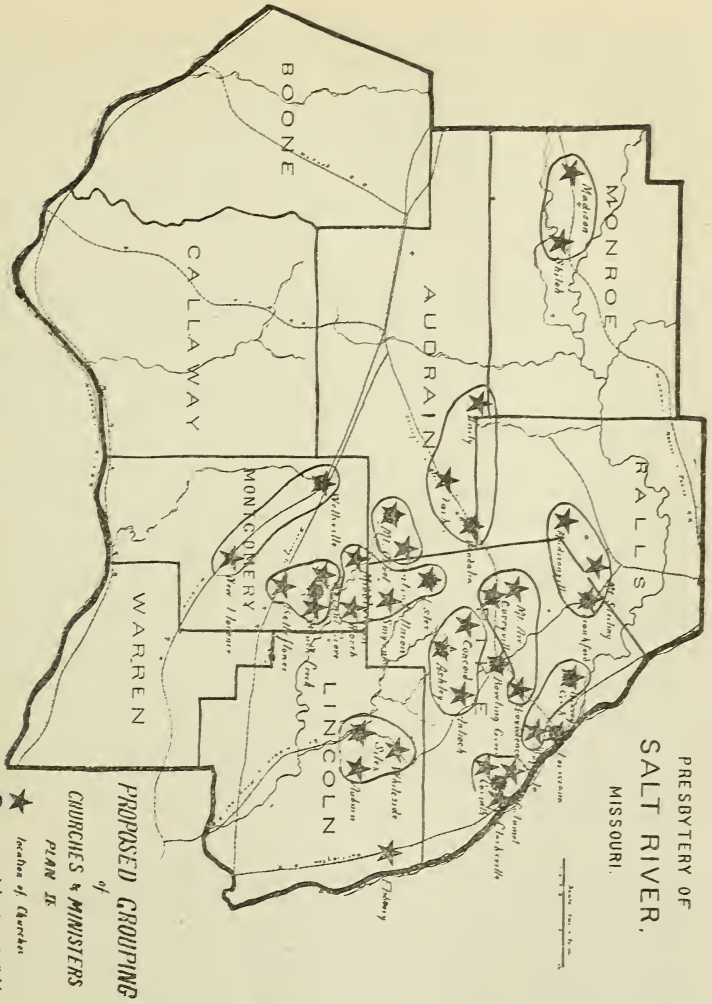
4. Guthrie,—a small church in a village of about 50 people, with no other church in the village, but with country churches surrounding it, the nearest one two miles away. This church is in the hands of the anti-unionists and is supplied by an anti-unionist minister. It only has about 12 or 15 members. Some of its members are in favor of the union, but these have gone in with a Southern Presbyterian Church two miles away. While there should be a church in Guthrie, the situation is such that we can do nothing there.

5. Olney,—a weak church in a village of 100 people, which has three other strong churches. The Presbyterian Church there is now in the hands of the anti-unionists. While there are perhaps 12 members who are not anti-unionists, there is no justification for trying to maintain a fourth church and it seems better that these people should enlist in one of the other churches.

6. Union,—this church meets in a building owned jointly by the Presbyterians and Christians. The Methodists also meet in the same building. This community is considerably overchurched and the Presbyterian congregation is strongly anti-unionist and is supplied by an anti-unionist minister. There is no possibility or no need of trying to do anything here.

II. With reference to the Elmwood Church two things stand out equally clear: First the little church or chapel supplies a real need; second, that the field belongs properly to the Louisiana Church. Elmwood is just a mile from the Louisiana Church. The neighborhood lies in he westermost extension of the long arm that reaches from the town up the Noix Creek Valley. There are about 43 families in this immediate neighborhood. Of these families, ten are to some extent identified with the churches in town. There are 105 school children in the district, and, of this number thirteen go more or less to the Sunday Schools in town. In addition to these permanent residents there are during a portion of the year from 40 to 50 boarders who work in the Stark Nurseries, and these, too, are said to be mostly outside of the influence of the town churches. There seems to be a feeling among these people that the town churches are "fashionable," that they are not for working people. The people that I talked with there, people of different denominations, seemed to be grateful for the work which Mr. Larkin had been doing among them, and they did not wish to see this work given up. They thought it ought to be continued either as a Presbyterian or as a union affair. Mr. Larkin's efforts there seem to have met with a fair response, and we therefore commend to the attention of the Louisiana Church the facts ascertained in this neighborhood. We recommend that the Louisiana Church be asked to consider the Elmwood field, the session to report to Presbytery at the next meeting, a plan for continuing the work.

III. Third, we recommend a careful grouping of the churches in which the interests of the work as a whole be considered para-



mount. The ideal condition for any church is to have a minister on full time, one man to one church, and it is toward this end that we must work. This condition is, however, a long way off. In the meantime, it will be necessary to begin with a grouping system. The problem of securing a proper grouping of the churches is, therefore, fundamental to the effort to establish the pastoral relation between the minister and his people, which we consider absolutely essential to efficient church work.

The following groups are suggested as logical ones. In mak-

ing these groups the following considerations have been regarded in the order of their importance: (1) Propinquity. (2) Financial Strength. (3) Present Relations. It is not intended that these groups be established all at once, but as fast as conditions permit, changes in ministerial appointments should be made with a view to securing this arrangement of groups.

1st. Clarksville-Calumet-Corinth. This is the best group of the Presbytery. It is a natural group, and should by all means be maintained.

2nd. Buffalo and Grassy Creek. This is not such an ideal group as that of Clarksville, but it is the best arrangement possible under the circumstances and should be maintained.

3rd. Bellflower-Brush Creek-Walnut Grove. This would make a strong group. The only question is whether Brush Creek and Walnut Grove could not be grouped together, and support a minister of their own.

4th. Whiteside-Silex-Auburn. This is a clear case of natural grouping. These churches are less than six miles apart, each one lying at the apex of an equilateral triangle.

5th. Moun:Olivet-Central Union. Mount Olivet and Central Union clearly will belong together, as they are only four miles apart. The combination of these two congregations would bring together 177 members whose total income may be placed at $61,000 annually, which should be amply sufficient to support the church work. Middletown could very easily be worked in connection with them, provided it is thought worth while to continue it, or it might be placed with Estes, Smyrna and Horeb.

6th. Antioch-Ashley-Concord. These three churches are about eight miles apart, and could easily be worked together. Their combined strength is 205 members with an income of about $72,000 annually.

7th. Curryville-Mt. Air-Providence. Curryville and Mt. Air are only two and a half miles apart and might really be merged into one congregation, except for the strong sentiment which attaches the Mt. Air people to their church. Mt. Air-Curryville are together easily strong enough to support a minister full time. Mt. Air is one of the wealthiest country churches in the Presbytery, with an approximate income of $37,000 annually, while Curryville with a smaller income already has preaching half time. But for the present it may be necessary to group Providence with them.

8th. Vandalia-Farber-Unity. Vandalia is one of the strong churches of the Presbytery and has a good field for development. Farber, a small village of 300 people, has four churches, but there is a large field there which is practically unworked. At least three fourths of the country families within a radius of four miles belong to no church, and it would therefore soom worth while to put in considerable work here. The chief obstacle in the work at Farber will lie in the fact that each of the four churches

there has its own particular preaching Sunday, so arranged as not to conflict with the other churches. It would not seem advisable therefore to do anything which might threaten the friendly feeling between the different denominations. Unity has some life in it and some potential strength, although it is crowded on either side. However, it would seem advisable to give it another chance, and this grouping would seem the most feasable. It lies in a neighborhood which has been changing very considerably during the last five years, a neighborhood, too, in which there are many young people, and there seems to be a good deal of work for this church to do.

9th. Madison-Shiloh. These two churches have been well served by Dr. Richmond of the Southern Presbyterian Church in Paris. The Madison Church is one of the four churches in a town of 600 people. It ranks second in strength, has about fifty members and some wealth. It has a good building worth seven or eight thousand dollars. It is able to take a minister on half time. It is, however, not yet ready to do anything. There is some anti-unionist spirit, and those who are not anti-unionist are waiting to see what decision is made by the Supreme Court in regard to the church property before lining up with either side. They do not wish to run any risk of losing their church property. This church has, therefore, paid no Presbyterial dues, and regards itself as an independent organization. Shiloh has a small country church with about 30 members, also somewhat affected by the anti-unionist spirit. Another arrangement would be to group Madison and Shiloh with Holliday which has been without a pastor for over a year. Holliday can pay $150 and this would help very materially in the support of the minister. On the whole, however, it seems inadvisable to revive the work at Holliday. The Christian Church in Holliday, a town of 300 people is strong and aggressive, while the Presbyterian Church is weak, and lacking in efficient leadership. We are therefore recommending in this report that this field be formally given over to the Disciples, and that the present arrangement of Madison and Shiloh with Dr. Richmond be officially endorsed.

10th. Frankford-Mt. Sterling-Madisonville. Frankford has a preacher half time. Mt. Sterling is at present unsupplied, and nearly dead. There is, however, an unworked field at Mt. Sterling. It is recommended that this church be grouped with Frankford, and worked from there. Madisonville is about six miles from Mt. Sterling, and eleven from Frankford, and could be worked fairly well from this group.

11th. Estes-Smyrna-Horeb-Middletown. These are four rather small churches about six miles apart in communities that have a number of other churches, but no really efficient church work. These churches are not stronger in wealth than they are in numbers, but there seems to be work for them to do, especially for those in the country. This group is not ideal, but it is perhaps as good as can be arranged.

12th. Wellsville and New Florence. These points are not far apart and are connected by railroad. They can easily be worked together.

IV. Fourth, we recommend that pastors of rural churches, whose congregations live in the country, should live with the people whom they serve. To this end the Presbytery requests of the Board of Home Missions, through the Department of Church and Country Life, larger gifts for the support of ministers in rural churches, during the next three years, for the purpose of fixing ministers in residences among their people. We call to the attention of the Board that it will cost more at the first for the minister to live in the country. But where the people are able to support a minister, at a favored point in the country, we recommend that he be sustained there; and that he give his time to country work until the people become used to the service of a pastor in the country just as they are in the towns.

To this end we commend the Department of Church and Country Life for its efforts to add new ministers to the roll of the Presbytery and to place them in rural churches, even at an increased expense for the time.

As a part of this recommendation we instruct the Home Missions Commtitee to present the needs of the Presbytery to the Board of Church Erection, with a view of securing manses in the rural fiields; the committee to report to Presbytery at its next meeting.

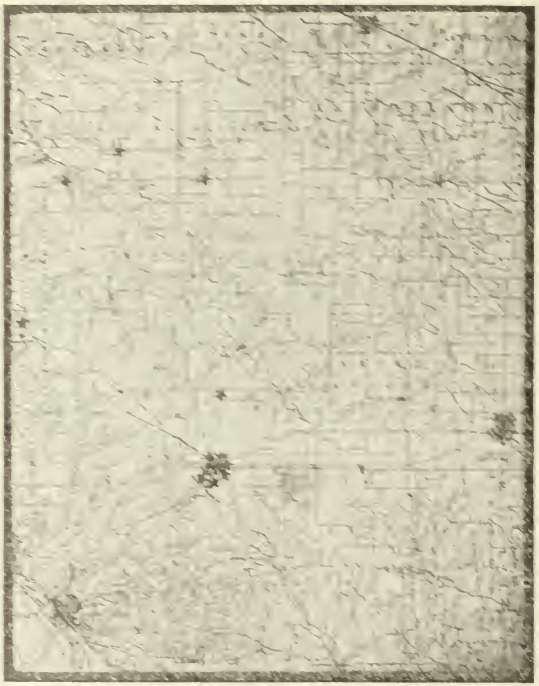
V. Fifth. *The Town and Open Country* we commend to the attention of the town churches the facts brought out in this survey in regard to their failure to reach the country people. They suggest that special attention be given this problem and special provision made for the country neighbors.

VI. Sixth, as to *Church Federation* we make the following recommendations. The plan of federation, so happily carried out between Northern and Southern Presbyterian Churches should in the not far distant future be carried out also by other denominations. As a step in that direction, we recommend, (1), that the Home Missions Committee be given power to confer and arrange with other denominations for trading weak churches of our own for weak churches of theirs. For instance, Farber has four weak churches, none of them doing anything at all. Middletown is likewise badly overchurched. It would be a great blessing to all concerned if we could persuade our people in Middletown to work with the Methodists, and if in Farber, the Methodists would come in with us. That would make it possible perhaps to place a resident pastor there and begin some extensive work. (2) This committee should be further instructed to see to it that in the placing of resident pastors in fields that at present are without pastors, there shall be no competition with other denominations.

It should, if possible, endeavor to have a clear understanding with the leaders of the Baptist, Methodist and Christian Churches. If the plan of placing resident ministers in the churches proves a success, it will involve a reapportionment of the entire country field among the different denominations, and should be carried on vwith an eye single to the advancement of the Kingdom of God. (3) As a further step in the direction of church federation, it is recommended that in certain fields, such as Holliday and Bethlehem, fields where our churches have little life and where it does not seem worth while to keep up the struggle for existence, the Home Missions Committee, after taking the matter up with our own people and gaining their consent, be authorized to arrange a meeting or conference at which the responsibility for these fields should be formally placed upon the other churches now on the ground.

VII. Seventh. We recommend as to *Christian Giving*—efficiency in church work can never be secured unless the church be adequately supported. Neither can the Christian character, the Christian attitude be maintained unless there is clear recognition that all that we have, our time, our talents, are not our own to use just as we please, but are simply a trust; that our first duty is not to ourselves, but to our God and to our fellows. If we are to be true followers of Christ, our whole lives must be laid on the altar, and we must make a surrender so that in all things we first place the interests of the Kingdom, and consider our own individual welfare in the light of the welfare of the cause. We, therefore, urge that more emphasis be laid upon Christian giving. (1) We recommend, first, that the children should be taught to give, not so much for the sake of the money actually to be secured in this way as for the influence upon the character of the child. For this the children in the family should have an allowance of money from which they should be taught to give a part to the Lord, and as soon as the child makes his decision to take his place in the membership of the church the church officers should make it a duty to solicit his contribution. (2) We urge that giving should be regular instead of occasional and spasmodic. This is important, not merely for the sake of the minister who cannot afford to awit until the end of the year to receive his salary upon which he depends, but also for the for the sake of the church members themselves, to whom giving ought to represent sacrifice and ought to become a part of their daily lives. (3) We urge further that the duty of the Christian toward his church be laid more strongly upon him. At present the church members do not give on the average more than 1.5 per cent of their income. This is neither enough to support the church as it must be supported, nor is it enough to render the spiritual benefit, moral training and discipline which should result from Christian giving. Christian giving should represent some real sacrifice and genuine devotion, and not be merely an afterthought. Our duty toward our church and our community is not to be something to be attended to after all our wants are supplied, but should be always and everywhere be placed first.

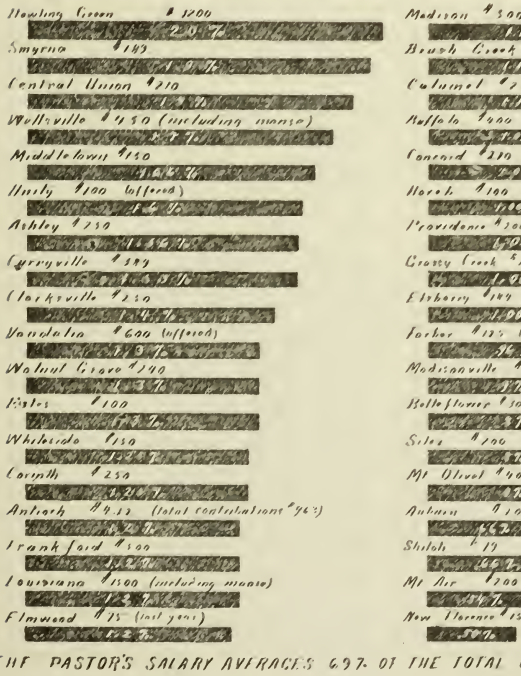
WHERE THE MINISTERS LIVE



If the plans for increasing the efficiency of our country churches are to be carried out, it will demand sacrifice on the part of both minister and people. The minister must live among his people, not where it is most convenient or most pleasant for him or for his wife, or his children. The people, on their part, will have to meet him half way. First, it will be necessary to pay him an adequate salary. Under the present plan, the the country churches are, in a sense, getting very little for their money. Four churches, let us say, pay their minister $200 each, or $800 a year. Two hundred dollars a year is not much of a burden to them perhaps. But, on the other hand, these four churches do not get very much. All told, their minister, who has only two services a month to prepare, and has a barrel of sermons anyway; who does, moreover, very little pastoral work, gives them hardly more than a hundred days in the year, or 1-3 of his time, while the

WHAT THEY GIVE

AMOUNTS CONTRIBUTED TO PASTORS' SALARIES COMPARED WITH THEIR INCOME FOR THE CHURCHES OF SALT RIVER PRESBYTERY.



THE PASTOR'S SALARY AVERAGES 69% OF THE TOTAL CONTRIBUTIONS

minister in the city gives his people his whole time. The man in town may be paid $2,000 a year, but he gives more in proportion than the man who received $800 and gives a third of his time.

Nevertheless, no minister could live adequately on $800 a year. According to the study made of the income of the farmer, the average income was at least $800 a year in addition to his house and a large part of his living. The rent of the house and the value of the living would be easily $300. If the minister, therefore, is to live as his people live, he ought to receive $1,000 a year in addition to his manse. The difference of $200 between the average income of the farmer and the salary thus recom-

mended for the minister is made necessary by the fact that the figures on farmers income take no account of the rise in value of farm land which has amounted to ten per cent a year. It should be remembered that the farmer's land with its constantly growing value is a bank account upon which the farmer can fall back in time of need or when old age comes on. The minister on the other hand if he is to weather the storms and provide for his old age must be able to lay aside something out of his salary.

VIII. Eighth. We recommend that a further provision should be made for the minister is a vacation. He ought to have a chance to get away for at least one month during each year in order to maintain his efficiency. He would thus be able to keep more in touch with the great currents of thought in the country, and could render his people more service than by plodding steadily along, year in and year out, without a chance to see the outside world. This vacation, in the case of the country churches, could perhaps best be taken during the spring thaw, when the roads are so impassable as to make it very difficult to come to church.

IX. Ninth. We recommend that the churches concern themselves with the welfare of their communities and all that goes to strengthen and uplift them. We recommend that they inform themselves on the school problem and lend all the support available to the movement for the consolidation of country schools. We recommend that they concern themselves with the farmers' road to the nearest village as well as with his road to Glory Land. We recommend that they concern themselves with the task of promoting co-operative business among farmers. We recommend that they help in the war against disease. And wherever there is such need, we recommend that they make provision for the social life of their people, and provide wholesome recreation under good influence for their young people.

PROPOSED GROUPINGS OF CHURCHES IN THE SALT RIVER PRESBYTERY.

	Membership	Estimated Annual Income	Present Pastor's Salary	Per Cent of Income
Clarksville	42	$18,000	$200	1.1
Corinth	40	20,000	250	1.25
Calumet	98	23,000	250	1.1
	180	$61,000	$750	1.2
Buffalo	97	$38,000	$400	1.1
Grassy Creek	38	20,000	200	1.0
	135	$58,000	$600	1.03

Mt. Olivet	133	$50,000	$400	.5
Central Union	44	11,000	210	1.8
	177	$61,000	$610	1.0
Brush Creek	97	$28,000	$300	1.1
Walnut Grove	88	18,000	240	1.3
Bellflower	125	35,000	300	.86
	210	$81,000	$400	1.08
Vandalia	133	$47,000	$600	1.3
Farber	41	13,000	125	1.0
Unity	17	6,000	100	1.6
	191	$66,000	$825	1.25
Antioch	103	$36,000	$432	1.2
Ashley	53	16,000	250	1.56
Concord	49	20,000	210	1.05
	205	$72,000	$892	1.05
Curryville	76	$25,000	$400	1.53
Mt. Air	55	37,000	200	.54
Providence	66	20,000	200	1.0
	206	$82,000	$800	.97
Frankford	93	$41,000	$500	1.2
Mt. Sterling	29	10,000	125	1.25
Madisonville	66	16,000	150	.94
	188	$67,000	$725	1.08
Wellsville	86	$27,000	manse & $325	1.7
New Florence	75	31,000	156	.5
Silex	68	$25,000	$200	.8
Whiteside	55	12,000	150	1.25
Auburn	62	30,000	200	.66
	185	$67,000	$550	.82
Smyrna	34	$10,000	$289	1.9
Estes	43	7,500	100	1.3
Horeb	43	10,000	100	1.0
Middletown	26	9,000	150	1.65
	146	$34,000	$539	1.65
Bowling Green	234	$60,000	$1,200	2.0
Louisiana	225	127,000	manse & 1,200	1.2

The arrangement leaves an Elderly which is now supplied by Dr. Bernard of St. Louis. It also assumes that Guthrie and Tyler are dead.

In figuring out the income of the country families it was believed that for owner-operator the average income would be eight per cent on capital invested, and rent and living which was estimated at $600. The income of the average tenant was placed at $500 and his living at $600. The income of the women whose husbands are not members was placed at one third of that of their husbands. The value of the rent and living was figured in all cases in order to reduce the figures to a common denomination with the town church families.

Recess.

7:30 p. m. Discussion of Home Missions Report continued. The report was adopted.

The Rev. Wayne E. Wilson, the Rev. C. S. Adams and the Rev. A. T. Bonner addressed the Presbytery in the interest of Summer Church Life.

Presbytery adjourned to meet at 8:30 tomorrow morning. Prayer by Rev. Lucius Pearson.

Thursday Morning, September 5.

8:30. Half hour devotional service led by the Rev. W. F. Faucette.

REPORT OF COMMITTEE ON CHURCH ERECTION.

The Committee on Church Erection made its report as follows:

The Church Committee on Church Erection submit the following report. The work of this board is a worthy one and deserves a more cordial support than it receives at the hands of the church. The demands made on this board are greater than the contributions made by the people. For the last ten years the annual contributions of the church to this board have only increased $10,000, i. e., from $50,000 to $60,000, while the increased demands have been from $100,000 to $440,000. We find by consulting the minutes of the General Assembly that we only raised within our Presbytery last year $2114, which should have come to our Church because we did so little for so worthy a cause. We recommend that our churches increase their offerings to Church Erection this and the following years.

We recommend also that we give to the Wetumpka Church the deed of the Montgomery City church property to assist them to secure their church, to be turned over to the people when said church is completed.

George M. C. Cook,
F. S. Wagner,
F. F. Fletcher.

REPORT OF COMMITTEE ON TEMPERANCE.

The Committee on Temperance made its report as follows:

Your Committee beg to report as follows: That believing as we have many times said that the liquor traffic is both legally and morally wrong, that the time has come when Christian men should refuse to affiliate with a party or to support a man that will not publicly take a stand against the liquor traffic.

Respectfully,

S. E. McDonald.
James I. Heaton.

REPORT OF COMMITTEE ON REORGANIZATION.

The Committee on Reorganization of Committees made its report as follows:

Your Committee on the Reorganization of Permanent Committees would recommend the acceptance of the resignation of the Rev. H. M. Gardner as stated clerk after the minutes of this session of Presbytery have been published and mailed, and that you elect the Rev. R. O. Elmore to fill the vacancy with a salary of $100 a year.

Alonzo Pearson,
P. C. Mackey,
B. C. Bankhead,
W. L. Taylor.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The committee on Foreign Missions made its report as follows:

Mt. Olivet Church, September 5, 1912.

Mr. Moderator and Members of Salt River Presbytery: Your Committee on Foreign Missions would submit for your consideration the following report:

The work of Missions is simple obedience to the orders and commands of the Lord Jesus Christ. The spirit of Missions is simply the spirit of the Lord Jesus Christ. To follow Christ is simply to possess His spirit and obey His orders. After 75 years of partial trial by a small percentage of nominal Christians, it has been proved that the work of Missions in the foreign fields is a success. What a glorious success this work would be if every professed Christian were really a believer in and a follower in fact of the Lord Jesus. It has been so difficult for Christ's men or Christians to realize that the success of Christian Missions is the measure of Christ, success in accomplishing God's glorious

purpose in the world. As in the days of His flesh so in these days, there are many of us who are following Christ for loaves and fishes. The spirit of Christ in our hearts and in all of our services is the only possible remedy for selfishness and the only assurance and guarantee that the church of the living God will ever fulfill her diviniely appointed mission on earth.

This change from selfishness to the possession and revelation of spirit of Christ in all that we do in life is a spiritual revolution .

This spiritual revolution in the hearts and lives of church members can only be realized by a prayerful, persistent patience on the part of those who are in vital touch with Christ in teaching those who have not attained that relation with Him.

According to the action of your General Assembly, nothing has been more fruitful in stirring to service and to sacrifice in Christ's name than the campaign of education and information led by men who possess the spirit of Christ and who have manifested that spirit upon the missionary battlefield.

We, therefore, ask you to constantly remind your pastors and sessions of the things which the General Assembly has urged to be done by them.

1. That pastors and sessions are to secure a liberal contribution for benevolence from every member of the church.

2. To establish if possible missionary study classes for the information and inspiration of the church people, that they may possess and develop the missionary spirit and character.

3. To circulate missionary literature in all the churches and Sunday Schools and Missionary Societies, that the church might be brought to its knees in intelligent, definite and vital prayer for the coming of the Kingdom of God among men.

4. Your Committee would urge you as a Presbytery to consider and heed the General Assembly emergency call for China and that you plead with your entire membership for special offerings of men and women and money for China without interfering in any way with your budget.

To acaccomplish these results we recommend that you continue the plan of campaign inaugurated by the authority of your Assembly and also your Synod last fall. That you ask your session to appoint a special committee in each congregation to make the required every member canvass for offerings for benevolence.

We regret that 17 congregations within your bounds made no offering last year to the cause of Foreign Missions. We rejoice that 28 of your congregations gave the sum of $2154.30.

Last, but not least, we desire to remind you that we can not afford to forget Dr. Logan and wife and children in China, because of our peculiar obligation to them. They are our own missionaries. We have promised and pledged to support them. When we fall short in raising the Budget Fund we have violated our pledge to the Logans and to God's cause.

Because of our peculiar relation to Dr. O. T. Logan and

family, we beseech you to remember that we can not be loyal and faithful to God and to the Logans unless we give them our prayers and money we have promised them.

ALONZO PEARSON,
J. A. CLITHERO,
J. A. TURNER.

The Committee on Selecting place of Meeting, reported an invitation from Wellsville, which was accepted.

REPORT OF COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions made its report as follows:

Whereas, We, the Presbytery of Salt River have been so heartily welcomed and so lavishly entertained by the good folks of Mt. Olivet: therefore, be it

Resolved, That for comfortable transportation to and from Mt. Olivet, provided by busy men; for most excellent music, furnished by an enthusiastic choir; for abundant and toothsome fare from the hospitable ladies of the community; especially for the kindly welcome so freely extended by the entire congregation: we, the undersigned, hereby express our hearty thanks. And be it further

Resolved, That we highly commend the church of Mt. Olivet for the various forms of institutional church work observed in their midst; that we pray for the blessing of Almighty God upon these efforts, and for their continued success.

W. L. TAYLOR,
J. A. CLITHERO.

The Committee on Education made a verbal report, and Presbytery recommended that the Board allow candidates E. Moneymaker and O. C. Griffith $100 each.

Rev. C. S. Adams delivered the Presbyterial sermon from text Psalms 122:1 which was most helpful and uplifting.

Presbytery adjourned to meet in Wellsville the first Tuesday in April, 1913, at 7:30 p. m.

Minutes of todays session were read and approved.

Presbytery closed with prayer by the Rev. S. E. McDonald.

O. M. FRY, *Temporary Clerk.*

Pastors and sessions can secure envelopes for all the enterprises, also leaflets, by addressing Mr. Adam Campbell, 156 Fifth Avenue, New York City, stating the number which can be used.

The time for making each offering is only suggestive, but an offering for each cause should be made during the ecclesiastical year, April 1 to April 1.

Jeff T. McCune, of Bowling Green, Mo., is Presbyterial Treasurer for the above offerings.

Send Presbyterial dues to R. O. Elmore, Bowling Green, Mo.

Clair S. Adams, 901 W. Macon Street, Decatur, Ill., is evangelist for Salt River Presbytery.